

The ANSGAR LUTHERAN

" I AM YOUR CHURCH BOY "

The other day while the Sunday School was practising its Christmas program, a little fellow of five came into my office. He had gotten away from his class. He came right in to me and put his hand on my arm and said: "I am your church boy."

"That's fine," I said, "I am glad you want to be my church boy. When you become a big man, then you will be a church man."

"No, he said, "I want to be a fire engine man."

The little fellow does not yet understand that he can be a good church man and a fire engine man at the same time. But he has made a good beginning. He is and he wants to be a church boy.

But this boy will run into temptation. Suppose his Dad does not try to be a good church man, the boy will gradually think that his Dad has the right idea. He does not need to go to church.

The example of the father is of so great importance. I should think that all fathers would be happy to have their boys grow up and become good church men. But many fathers do much wrong here. They sin against their children and their families, when they are such poor examples. Life will be hard enough for any one who grows up. Let him be taught right in his home that Christ is his Savior, and that God is with him. Help him to develop from a church boy into a church man, no matter what he may do in life.

News and Notes

Harlan, Iowa—Pastor Lyle Paulsen—Our ladies' organizations have been busy this fall in their various undertakings that are always successful and profitable. Our Married Kupples' Klub have had several enjoyable roller skating parties to which neighboring clubs were invited or acted as hosts. Needless to say, some learned the hard way to have an evening of fun.

Our Fall Festival Sunday was observed November 21 with Rev. H. Vance Baird as our guest speaker. These services centered on Lutheran World Action, and all offerings taken during the day were sent to this organization. An afternoon service was held in Danish with a sermon by Rev. V. R. Staby of Kimballton, and a coffee fellowship was held afterwards. In the evening Rev. Baird showed us a sound movie "Let Us Live," which showed the work among the refugees in eastern Germany. He told us how we can do OUR FAIR SHARE in helping these people, most of whom are Lutheran.

Nearly 90 of our menfolks volunteered for the Every Member Canvass held the afternoon of Stewardship Sunday, Dec. 5. Two suppers were given in the church parlors beforehand, and the plan and purpose of the project were explained by chairmen Elmer Larsen and Norgaard.

26 adults and 18 children have become members of our congregation in the past two months—by transfer or adult confirmation. Our Sunday School has an enrollment of about 180, and it has become necessary to make a new classroom in the parsonage basement.

Luverne, North Dakota—A new church tower music system with speaker in the church, a phonograph turntable, and powerful amplifier were dedicated in Luverne Lutheran Church at an impressive Service on Sunday Morning, November 7. This system was dedicated as a memorial to Mr. Jens C. Visby who lost his life so untimely in an auto accident in Florida last winter. Two selections of chimes music were played as a prelude to the regular worship service. Before the dedication our pastor, Kenneth H. Petersen, brought the message of the day. The robed choir under the direction of Mrs. Cecil Curfman sang a

special number. Chime music played softly as Pastor Petersen dedicated and set apart this tower music system to the Glory of God and to the edification of His church in the faith which is in Jesus Christ. This system is a gift from Mrs. Jens C. Visby and her family in memory of a beloved husband and father. As people left the sanctuary after the service a program of sacred music played by chimes and vibraharp was heard inside the church and the speakers in the church tower make it possible to hear the music throughout the whole village and for many miles around.

With this fine gift was included an amplifier of sufficient capacity to serve as a public-address system as need presents itself. Members of our church are very appreciative of this fine gift as they know it will bring inspiration to young and old.

On Sunday, Nov. 28 another fine gift was dedicated at a special service. This is a new slide and film-strip projector and screen given in memory of the late Mr. & Mrs. Axel Sjukvist. The film-strip "Martin Luther" was shown as part of the service.

Mrs. C. L. Mortensen.

Dana College and Trinity Seminary

Blair, Nebraska—The Rev. William Thomsen has been named assistant professor of Art at Dana College, effective September 1, 1955. Dr. R. E. Morton, President of Dana, has announced. Rev. Thomsen resigned his pastorate at Moorhead, Iowa, December 12, but plans to continue in his parish until June 1, 1955. He has been a part-time instructor at Dana for a number of years, in addition to his parish work at Moorhead. In addition to his work in the Art department at Dana, Rev. Thomsen may also teach a course in the Christianity department.

The Rev. William Larsen of Minneapolis, Minnesota, was elected to the Board of Education and the Board of Trustees of Dana College and Trinity Seminary at that body's meeting in October, to fill the place left vacant by the resignation of the Rev. Paul G. Rasmussen. Rev. Larsen's term of office continues until June, 1955, when the convention must elect a man to

fill the vacancy of this term which expires in June, 1956.

The Board of Education of Dana College and Trinity Seminary will meet on the campus on Tuesday, January 25, and the Board of Theological Examiners will meet the following day. The Board of Examiners is composed of Rev. Alvin M. Petersen, chairman, Rev. Ervin F. Bondo and Rev. William Larsen.

CANADIAN LUTHERAN BIBLE INSTITUTE

A spirit of optimism and enthusiasm prevailed at the Annual Association Meeting of the Canadian Lutheran Bible Institute in Camrose, Alberta. The enthusiasm was evident at the Board of Trustees Meeting, the reading of reports, as well as the response of people present. A large group of members of the association were present to hear the reports and make plans for the future. A few new members were added to the association.

The reports indicated a continuing growth in the school in the last several years. The student enrollment has increased steadily during these years and reached its peak this past year. Attendance for the present school year indicates another large enrollment.

The support for the school is growing. In the past two years friends of the Canadian Lutheran Bible Institute have contributed \$59,000. The new boys dormitory has added much to the growth of the school. Twenty students are now living in the new dormitory which also houses some of the teachers and his family. The work on the new building is not entirely completed. The cost of the building thus far is \$51,733.00. Total donations to the building fund are \$38,801.01 and the present indebtedness is \$17,931.48.

Five new members were elected to the Board of Trustees. They are as follows: Pastors Luverne Tengbom, Calgary, L. O. Sogge, Donald, Alberta, Melsness, Wetaskiwin, Archie Morison, Olds, and Mr. Cyrus Little, Red Deer.

The Board of Trustees met after the association meeting. The following were elected to office for the coming year. Pastors Ole Larsen, Dicksburg, Nebraska, and Mr. Cyrus Little, Red Deer.

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THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 904 Bluff St., Cedar Falls, Ia. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year for the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1927, at Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
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Spencer, Iowa

Editorials and Comments

WHAT YOU SEE

You see so many things, and I have seen a good many things that I should have written about. But it is so easy to look about them and then forget them.

This year I have noticed Christmas shoppers more than ever. I suppose I have thought of them other years, but this year my eye has constantly been on the grandmothers. Whenever I got up town I saw them walk along with their parcels. Often they were in pairs happily talking. I am sure that if I could have heard them, their conversation would have been about their grandchildren. The little boy and girl who might be coming home to Grandma. They are the most wonderful children in the world!

I recall my visits in Denmark when I was immigrant laborer at Montreal. Grandparents would sometimes come a long distance to talk to me about their children and their grandchildren, whom they had not seen. I never forgot the love and interest they showed in their grandchildren.

As I saw the grandmothers at Spencer this Christmas, I said in my heart God bless all grandmothers. Of course, this also made me think of the grandfathers, but at Christmas you cannot help but notice the busy grandmothers.

Blessed Is He Who Practices

I read something about a preacher the other day, who said that his father was a preacher and so was his mother. He had two sisters that preached and they were married preachers. He himself also preached. The only one in the family who was not a preacher, was his wife, but she practiced.

Now it does take some one to preach, but certainly if one practices what is preached, preaching would be a colorable job. Next time I go into my pulpit, it will give me a lift to think of all those who practice.

I tell the good news and someone believes. I urge stewardship, and someone learns to give cheerfully. I tell the hardened man to cast his trouble on the Lord, and some day I hear that he is doing just that. I suggest that they pray, and then I learn that they have started to pray.

No doubt we do not pay sufficient attention to those who practice. Think of all the faithful members in your congregation who in the midst of a busy life with many distractions try to practice. Yes, blessed is he who practices!

Something about Brotherhoods

We had a brotherhood meeting the other night. It was too well attended, and so some one raised the question why? This set me athinking.

First, I believe that there are a number of men's groups in the synod who are not doing much better than we are. I have an idea that we are just trying to entertain the men, and as entertainment, the programs are rather tame. These men have much other entertainment. Some belong to Y and Kiwanis and other clubs. Some go bowling once a week. They go to ball games. When they then get to a men's meeting in the church, the entertainment seems veryemic, I believe we must either entertain them better or they can be entertained anywhere else, or do something else to hold them.

It seems to me that we cannot try to compete with the entertaining they get outside the church. So why not forget about entertainment, why not challenge the men with a real program of the church? Let the programs of the men's groups be completely church centered.

There are hundreds of subjects that should be interesting to men who have some Christian interest. Let such subjects be handled and debated: The church's relation to society. The job of being a Christian father. Your own

church's program in general. Do not fear to let the men let their hair down. It will do them good, and it will do the church and the pastor good.

There are subjects such as the Bible, the Old Testament, the New Testament, etc. Sometimes the subjects that we take for granted, are the most needed and they will be the most helpful.

Then the meetings should be snappy. Some lively singing, and a short devotional period. They should be well planned. The business should more or less be planned by the executives, so that it takes but little time. That gives time for fellowship at the coffee hour, and it also gives a chance for those who want to play dart ball or shuffleboard. But often the interest created by the program will create so much discussion among the men that no one will play games.

I would not mind to hear from some laymen about this problem.

Rather Complacent

Have you noticed that unless you step on some one's toes, you will not get any reaction to anything. So I suppose that since I did not step on any one's toes in the above notes about the brotherhoods of our church, I shall not receive any mail about the problem I discussed.

When the McCarthy debate was strong and I did not take to his views, I did get some reactions. I was called a pink and fellow traveller.

Sometime ago I read an article by Henry Ford I. He said he was worried that no one ever got to fight for their convictions. Of course, it is easiest to be easy going. Keep peace in the family.

And we are all by nature so set in our ways that we do not like to be disturbed, therefore—in order to keep peace—we do not disturb any one.

A Revolution in Us

The final item for this I take from G. Elson Ruff in The Lutheran. Dr. Ruff knows how to put his fingers on the right spots.

The Christian Faith is supposed to stir up a revolution in us. It should make us dissatisfied with being comfortable and prosperous. When we discover that we actually do need to be saved from ourselves, and made into the children of God, we begin to be different. We don't have to wear flat hats like the Amish, or sell papers on street corners like Jehovah's Witnesses. But we may be expected to show symptoms of loving other people even at risk to ourselves.

First-rate Christianity is fairly likely not to be popular, because it requires so much of us. The danger in our churches is that we conspire to tone down our Christian faith into something easy to take. We have a fairly soothing hour with our fellow-Christians on Sunday morning—if the sermon isn't too long or dull—and go home happy in knowing that we are better than other people.

A true experience of worship should speed us out of the church doors in quest of opportunities to put Christian faith to work. At the National Council meeting last month, Dr. George McLeod reminded his audience that Jesus died "not in a cathedral between two candles but on a cross between two thieves." He said that "Jesus transferred the real place of holiness from the ecclesiastical scene to the crossroads of history where men gather, soldiers gamble, thieves curse."

If we become anxious that churches shall be real power stations to relay the Christ current in all directions, we can't guarantee that the churches will be crowded. But the people who do come won't be able to go away and immediately forget what happened there. It is better that men should try to hide from Christ than to learn to ignore him. When they get the idea that he doesn't mean much, it is usually because they see that the church members act as though that were true.

The Unchanging Christ for a Changing World

Jesus Christ is the same yesterday and today and forever. Hebrews 13:8.

By Henry N. Hansen

You have already changed your kitchen calendar. The old year has passed away, the NEW YEAR has dawned. The tick of the clock, the swing of the pendulum marks the constant flight of time. Some day time will stop for you and me. There will be unused sheets on the calendar. We shall no longer hear the tick of the clock nor the beat of the pendulum. Time for you and for me shall be no more.

The passing of time means change. All things visible wax and wane. We ourselves are never the same from day to day. On the great stage of human life the scenes are continually shifting, act succeeds act, and the actors come and go. The past year was no exception.

The rim of the wheel of existence always sways and swings. But the center is at rest. "Jesus Christ is the same." He does not change. With Him there is no variation, neither shadow that is cast by turning.

His laws are permanent. In Him all things consist (hold together.) And in Him thought can rest. His justice does not change. The will of God is ever the same, because it is perfect, and can be neither less nor more. We can know what to go by. What comfort we may take, that right is right with God forever.

His love is eternal. It does not vary with our own spiritual seasons. Whatever may be the state of our fickle moods and fickle affections, His love abides and is ever constant. God is greater than our heart.

Call to mind what Jesus was when here on earth among men. He is the same today. But—how about tomorrow? "O, ye of little faith." "For, I the Lord change not." We may rely upon His word. "I shall never leave thee, nor forsake thee." We are leaving another year behind us but we are not leaving Christ behind.

People are anxiously asking, "What does the future hold?" For the person who depends on and trusts in things, the future isn't too bright and certain. On the

other hand, for those who depend on and trust in a person, they may relax—if that person is the God—Man Jesus Christ.

This coming year will no doubt bring many changes for all of us. The old pendulum will continue to swing to and fro, but up above, Jesus Christ is the same. The Christ of your childhood is the Christ of your youth and manhood. He will be the same tomorrow, and the next day, and the next. And you will find Him the same again, when things that change are gone.

We may and we do change, as well as the accompanying circumstances and situations. Before December 31, 1955 most of us will undergo a variety of changes, in body, soul and mind. Instead of health there may come sickness; instead of joy there may come sorrow; instead of certainty there may come doubt; and instead of life there may come death. But as long as the center of one's existence, Jesus Christ, is the same, so long will all changing circumstances cause no major upheaval. What a glorious fact for the Christian's faith to feed on: Jesus Christ the unchangeable One. Yes, He abides faithful though we are faithless, and when death approaches He will uphold us with His nail-pierced hands, leading us into eternal habitations.

"Take the name of Jesus with you, Child of sorrow and of woe; It will joy and comfort give you, Take it then where'er you go."

There is one to whom you are very precious. It is the Lord Jesus, your best Friend. He will go with you all the way. He wants to be your Saviour, your Comforter. He offers you, besides salvation, strength to conquer every temptation, and peace even in the midst of a changing world. There is something about the name of Jesus that can help us in every circumstance. His matchless name can give rest and peace to aching hearts.

THE CHURCH CANNOT SAVE SOCIETY

"Father Koruga, if Traian's prophecies come true," said the attorney, "and if man is to be annihilated or enslaved, cannot the Church do anything to save contemporary society? If the Church fails at such a critical moment, what mission can it still have to fulfil in the world?"

"After a moment's reflection, the priest answered: 'The New Testament has always said that there would be an end, and that the end would be pretty rough, to put it mildly. For the New Testament, this world, societies, and indeed life itself are but temporary experience. Moreover, the success of the Christian Church

and the validity of its faith does not depend, and never has depended, on its ability to save societies or prevent physical death.

"The Church did not save Roman society, but it saved Romans who were in a doomed society.

"The Church did not save feudal society, but it saved men and women who were in feudal society.

"There is no guarantee that the Church can or will save modern society, but if it preaches its gospel it can save men and women who are caught in this society."

From **The Twenty-Fifth Hour**, by C. Virgil Gheorghiu (Heinemann.)

CHURCH NEWS FROM HERE AND THERE

Lutheran Churches Urged to Adjust to Mobility

Lutheran churches must re-emphasize the concepts of Christian stewardship, improve membership transfer methods, and re-examine the problem of loyalties to individual congregations in order to meet the challenge of increasing population mobility, it was found by the Lutheran Mobility conference held at Detroit.

The churches must also recognize that a rapidly shifting population in all communities provides opportunities to read the Gospel, the more than one hundred delegates from the eight church bodies cooperating in the National Lutheran Council agreed.

In order to meet both problems and opportunities created in a time when 30 million Americans change residence every year, the conference urged church bodies to "relate any studies in ecclesiology, projected or now in process, to the problems and opportunities revealed by this mobility conference." Church leaders agreed that church members move "at least almost as much" as the average Americans, and particularly deplored statistics showing that almost half the Lutheran church membership losses seem to be due to mobility and insufficient methods of transferring the moving members to new congregations.

On the other hand, such speakers as Dr. Philip S. Dybvig, executive director of the Board of Home Missions, Evangelical Lutheran Church; and Dr. Epppling Reinartz, secretary of the United Lutheran Church in America, pointed out that a mobile society provides greater opportunities to spread the Gospel as it breaks down traditional barriers and makes it easier for the church to reach more people than ever. Dr. Dybvig said "mobility is almost all to the good" because it forces churches "to shift the emphasis back to where it always belonged—to winning people to Christ."

He urged the churches to "turn a seeming evil into an advantage" by setting our sails to the breeze of mobility."

Particularly he emphasized that mobility breaks down racial and other barriers and stressed that in this situation the Church "must serve all people and die."

Dr. Reinartz stated that "the Church of God must move because it has no other choice, it either goes or 'goes,'" and urged to change mobility from a negative to a positive influence by ad-

justing the ministry to "help each Christian disciple become a Christ-bearer—a Christ-bearer."

"We need to adjust our preaching and teaching to convey with power to the believer that wherever he is, there is the Kingdom," and, at the same time, "intensify among us the knowledge of the value of the person," the ULCA secretary said.

"Christophers with a sturdy Kingdom sense in a Church that knows the individuals to have infinite worth to God can be the Christian answer to the problem of mobility," he added.

Challenging the churches to "break with traditions and run the risk of being a creative fool for Christ's sake," Dr. Reinartz declared that Lutherans in America would "gain a serious sense of urgency" in these matters, "if we would dare to admit to our thinking the tragically enforced mobility which could result from atomic warfare."

He also noted that Lutheran loyalty to an individual congregation may be a hindrance to rapid transfer of membership when people move, and stated that the Lutherans' "tightly knit, organic congregational life can be our glory, but can also be our doom."

To counteract loss of membership through incomplete transfers, the conference urged synodical groups to discourage so-called "guest or associate membership" because "it weakens the Church's emphasis on immediate transfer and full membership."

Local congregations were asked to re-examine constitutions in order to "eliminate all provisions that tend to hinder easy transfer" and give members more service by maintaining community ideals and values, establishment of community recreational facilities, serving as employment and placement agencies, and helping those facing retirement.

Particularly the conference urged all local pastors and congregations to take advantage of the influx of new people in their communities by a ministry "not only to members but to all people in the community regardless of race or color, social standing or economic circumstances or even former religious background."

Social Security for Our Retired Ministers

From our local Social Security office in Chicago I have just received authentic information that the minimum amount of social security coverage can be made available for retired minis-

ters who have passed their 65th birthday.

IF IT is possible for any such individual to secure some work as caretaker, sexton, or similar secular employment that would not involve ministerial work, at a salary of \$50 per quarter for six quarters (18 months—a total of \$300) under the regular social security arrangement (employer and employee paying 2% each), he would after six quarters be eligible for \$30 per month social security income for life, plus \$15 more per month for his wife when she has passed her-65th birthday. If his income for these six quarters would be larger than \$50 per quarter, the social security benefits would also be larger. If his wife would survive him, she as a widow would then receive one half the amount paid the couple.

Retired pastors who can serve in some ministerial work after January 1, 1955, must earn \$400 a year for two consecutive years in order to qualify for the minimum social security benefits. Such individuals also must secure a social security number and card and must file a declaration of intention at the local social security office. Information regarding the location of the nearest social security office can be secured from your postman or postmaster. The local security office will gladly give further information to our older pastors regarding this important matter.

Many of the larger denominations are urging their churches and Christian business men to find employment for six quarters for retired pastors, whose income in most instances is very meager. For a minimum of \$300 paid for services rendered (non-ministerial) during 18 months it is possible for older ministers and wives to secure a minimum additional monthly retirement income for life—a total of at least \$540 per year. Social security benefits are non-taxable and are not affected by other forms of pensions or retirement income.

It is also possible that ministers' widows, who are able to do so, can qualify for social security benefits by doing some light secular work for six quarters in order to meet the minimum requirements.

Here is an opportunity for our churches and Christian business men to render a great service to some of our older pastors and missionaries. From my contacts with the Social Security Department, it seems that

this branch of the government will gladly cooperate if the minimum requirements for such coverage is met. Let us do all we can to help our older retired ministers and missionaries.

—Covenant Weekly

LET YOUR PASTOR KNOW

Mrs. Huff is up the Miff Tree
On a seat fixed good and firm,
And she'd like to tell the pastor
A few things, and make him squirm!

Mrs. Huff was sick abed, sir
Yes, sir, sick abed a week;
And the pastor didn't call, sir,
Never even took a peek.

Wasn't that enough, enough sir,
To provoke a saint to wrath?
And to make the Christian pilgrim
Wander from the churchly path?

When I asked her if the doctor
Called to see her, she said "Sure,"
And she looked as if she thought I
Needed some good strong mind cure.

Then I asked her how the doctor knew
That sickness laid her low,
And she said that she had called him
On the phone and told him so.

Now the doctor gets his bill paid
With a nicely written check;
But the pastor—for not knowing
Simply "gets it in the neck."

—A. Q. Bailey in "St. Mark's
Messenger," Minneapolis.

BOOK REVIEWS

Customs and Cultures

By Eugene A. Nida, Harper and Brothers, 306 pages, \$4.00.

It is a long time since I have read such a stimulating book. The author calls the book an Anthropology for Christian Missions, and he seems to have covered every possible country in detail. It gives an insight into the problems missionaries face, when they with their Western views of life and customs come to people who have century old customs and traditions different from their own. The missionary is a child of his generation and his people, and he can make tragic mistakes, if he expects that his faith must be expressed in the same customs and cultural patterns as his.

One of the great discoveries the anthropologist makes is that people's feelings are not biologically but culturally conditioned.

Church leaders in Northern Congo objected to the missionary who wanted the Christian women to come

Canadian Lutherans Hold "Today-Tomorrow" Conference

Saskatoon.—Need for "a wise policy of integrating Lutheran immigrants into an emerging core of Lutheranism" in Canada was voiced at a two-day meeting here early in December.

The plea was made by the Rev. W. A. Mehlenbacher, executive director of the Canadian Lutheran Council, at a "Today-Tomorrow Lutheran Conference attended by more than 100 pastors and other church leaders, including officials from parent bodies in the United States.

All branches of the Lutheran Church in Canada serving a multi-lingual constituency were urged by Mr. Mehlenbacher to "lose no time in planning an effective ministry to the Lutheran immigrant."

"Either we do without delay or we shall lose a large percentage of them," he warned, after pointing out that nearly 14,000 immigrants had been helped to resettle by Canadian Lutheran World Relief out of a total of a million immigrants to Canada in the postwar period.

He further warned that such failure "will also adversely affect what I am pleased to call the emerging of the Canadian Lutheran Church."

Admitting that basically the Canadian Lutheran Church must be an English-speaking Church, Mr. Mehlenbacher declared that this should not pre-

clude "a constitutionally controlled commission of linguistic interests."

"Let us challenge the Home Missions Boards of the Participating Bodies unitedly to think through and plan for such an effective program in the Canadian constituencies and obtain sanction to initiate a policy which envisions the eventual fulfillment of integration."

Other subjects discussed at the conference here, Dec. 9-10, included the pros and cons of one Canadian Lutheran Church, relief and resettlement activities, service to military personnel, student work, social welfare, home missions, and cooperation with the Lutheran World Federation.

A public service was addressed by Dr. Franklin Clark Fry of New York, president of the United Luth. Church in America, and a banquet session heard Dr. Paul C. Empie of New York, executive director of the National Lutheran Council.

Others who spoke briefly were Dr. Oscar A. Benson of Minneapolis, president of the Augustana Lutheran Church; Dr. T. O. Burntvedt of Minneapolis, president of the Lutheran Free Church; Dr. Fredrik A. Schiotz of Minneapolis, president of the Evangelical Lutheran Church; Dr. Hans Jersing of Blair, Nebr., president of the United Evangelical Lutheran Church; and Dr. Henry F. Schuh of Columbus, O., president of the American Lutheran Church.

dressed with a blouse to cover their breasts. They did not want their wives "dressed like prostitutes." Only women who lived a loose life could get the money needed for attractive garments. One missionary in the Philippines was infuriated when the guests dusted off the living-room chairs with their handkerchiefs and spread them on their seats before they sat down. He was also surprised that they wiped off the dishes and silverware with their napkins before they ate. But he learned that this was the cultured thing to do in that part of the country. These are just two examples, but the author gives hundreds of examples of customs, religious, social, family, which are so different from ours.

As you read the book you get a deeper insight into customs in our own land. Sometimes a new pastor tries to change customs in a new charge, and he fails. Not because he was not well meaning, but because he did not understand how traditional these customs had become. Yes, this is an interesting and valuable book.

The World in Tune

By Elizabeth Gray Vining, Harper and Brothers, 124 pages, \$1.75.

This is a book with prayers, poetry and prose selections with comments by the author. A wide range of subjects are covered and it is a fine little book.

Devotions and Prayers

By John Calvin, Baker Book House, 120 pages, \$1.00.

John Calvin was the great reformer of the Reformed church. The book contains 52 devotions with a beautiful prayer for each devotion. Those who want an insight into the evangelical thinking of Calvin will like both the devotional articles and the prayers.

The Hope that Sets Men Free

By Howard Cohn, Harper and Brothers, 192 pages, \$2.50.

This book has 6 addresses on the Christian Hope. I have glanced through and I find they are interesting and stimulating.

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Lutheran Boards of Parish Education Meet

By S. S. Kaldahl

The Intersynodical Committee of Lutheran Boards of Parish Education met October 26-28 at the Muhlenberg Building in Philadelphia as guests of the Board of the United Lutheran Church. The chairman of our board represented our synod at this meet. Dr. Arthur L. Miller of the Lutheran Church-Missouri Synod was the chairman of the meeting. During the past two years Dr. C. C. Madsen of Trinity Seminary has been the secretary. He was unable to attend this meeting.

The usual Round Robin was conducted in which each board reports its accomplishments in its synod during the past year. The feature generally takes the most part of two sessions and is the most profitable one, as it usually results in a number of suggestions with discussions on the same. In this manner the boards learn from one another. In this we heard of the ULC Board's completion of its very fine Week Day Church School Series, which consists of twelve graded courses for the week day church school. The ALC board presents a standard confirmation instruction, which it had just prepared which will be presented to the church for study and approval. The ELC board has just appointed a man, who during the next two years will study their Sunday School and the School Series, and out of which study the board hopes to arrive at the conclusion of whether to revise the present series or to produce an entire new one. Missouri Synod reported that the Family Life Project is still being continued and that now some of the findings are being studied and quoted by various assigned study groups. It is hoped that something valuable will come from this study project for which the Missouri Synod had set aside the sum of twenty-thousand dollars. Augustana showed how its Triple (teacher teach teacher) conferences or institutes were being brought closer to the teacher on the local level.

The following papers pertaining to Parish Education were presented: "The Program and Structure of the ULCA Board of Parish Education" by Dr. S. White Rhyne (next year we will have one on the Missouri Synod); "A Program for Training Sunday School Superintendents" by Dr. A. C. Mueller; and "The Effective Use of the Parish Building in a Total Education Program" by Pastor Edward S. Frey, Executive Director, Department of Church Architecture of ULCA. Needless to say that all three papers were of vital interest to leaders in Parish Education and resulted in very worthwhile discussions.

Editor,

News is scarce as you said in your last issue, may a Presbyterian reader offer a few ideas? I grew up in Wisconsin (Waupaca) and belonged to a Lutheran church but moved to a small Illinois community fourteen years ago where there was no church of this denomination. However, I found joy and opportunity for service in the Presbyterian church and my basic training as a Lutheran has helped me in many ways in the Sunday School, Vacation Bible School and both local and district Women's work.

I was interested in an item in the December 6 issue of The Ansgar Lutheran concerning the "Bible Book of the

A TRANSLATION OF LUTHER'S SMALL CATECHISM

A matter of business was the decision that each board was to study if it would be willing to share in the translation of Luther's Small Catechism, retaining the original content, but in a language understandable by children of confirmation age. If so, then each board is to appoint two representatives on a joint committee for this work.

Another matter of business was the decision to have the findings of the Seminar on Confirmation Instruction of last August in Racine printed to be used for distribution and study as each board may see fit. Sometime in the near future these findings will be sent to each pastor of our synod.

The elections resulted in Dr. R. A. Vogeley of Columbus, Ohio, as chairman, and Dr. S. White Rhyne of Philadelphia, as secretary. The next meeting will be in Columbus, Ohio, at the headquarters of the ALC board.

Following the Intersynodical Committee meeting representatives of the National Lutheran Council boards made plans for the 1955 Parish Education Month emphasis by deciding to use the theme, "My Church, a Teaching Church", and to edit and publish four tracts pertaining to the same. In addition to this, plans for the Lutheran part of the program of the National Quadrennial Sunday School Convention of next summer in Cleveland, Ohio, were made. In these was the decision to invite Judge Luther Youngdahl of Washington D. C. and Dr. John Milton of St. Paul, Minn., as speakers.

SUNDAY SCHOOL EVANGELISM

During the fall months an evangelism Effort has been carried on in our Sunday Schools. The committee in charge of this effort is Mrs. K. M. Ludvigsen of Aurora, Colorado, and Pastor Verner Carlsen of Council Bluffs, Iowa.

The Storm Lake, Iowa, Sunday School recently reported that during the month of October it had an evangelism contest in its school using the materials and the suggestions sent out by the committee. In this Sunday School the enrollment was increased from 81 to 103, and the average attendance from 62 to 82, which shows that this Sunday School received blessings and became a blessing through this effort.

A comment from its pastor was, "There is still a lot more to be done, but now I feel that the power of the Holy Spirit is starting to work in our people, and you can readily see the gladness that comes to our people when they go out and witness for Christ and people respond to the invitations that were extended." He also expressed the opinion that such an effort should be carried on from year to year.

A Letter

"Month" idea. We have used this plan in our Women's Association for seven years and find it very inspiring and helpful. Our ladies are organized to meet once a month in the church for a planned program and social time, and from this group three circles are formed which meet in the members' homes another week during the month. These circles are mainly for Bible study and use as their guide a Bible Book each month with helps given in a monthly devotional book published by the National Assembly of the church. Presbyterian Women all over the world study the same Bible Book each month and read the same devotionals each day.

Vivian Brown Bowman

The Church Doesn't Teach

By Hampton M. Jarrell

Professor of English at Winthrop College, U.S.A.

Lot took his son to be sacrificed for Jesus. Abraham lost the Jews. Lot had a brother, Cain. Such were the answers I received in a test on personalities in the Bible that I gave to a class of thirty-four juniors and seniors, in a woman's college in what is sometimes called the Bible Belt—oddly enough, as a term of reproach.

I gave the brief quiz, casually rather than seriously, to check on my growing impression that Biblical allusions in poems and stories, however "familiar," conveyed no information to most of the labouring readers. I simply jotted down ten Biblical names as they occurred to me and asked the class to state any information they might have about each: Benjamin, Abraham, Potiphar, Haman, Jonathan, Saul, Simon the Zealot, Pontius Pilate, Lazarus, and Lot.

My Amazement Grew

I looked over the resulting misinformation with growing amazement and distress. All these students were native American Protestants. Virtually all had attended Sunday school and church to some extent, and several had been faithful in the young people's activities of their churches. Yet most of their comments on the ten names were vague, confused, or downright wrong.

No student got all the names right, though two missed only one. One student succeeded in getting all ten wrong. Half the class had no correct association with six or more of the ten names. Fifteen or more out of the thirty-four students could offer only a blank for every one of the ten names except Pontius Pilate, which only three missed.

I Make Inquiries

Prodded by this evidence of a lack of knowledge about the Bible, I made a few careful inquiries of individuals about their religious and ethical beliefs. Here, though I have no objective evidence, vagueness and confusion were even more evident than in factual knowledge about the Bible. Though many of my students are intelligent and well educated, few of them, I concluded, have any clear notion of what they believe or why they believe it. Yet many of them showed an obviously sincere concern about religion, and religious organizations flourish on the campus.

"All right," I can hear a skeptical friend of mine saying, "lots of people don't know anything about the Bible or about religion. So what? They are probably better off." That's one point of view. But not the only one.

Does Bible Knowledge Matter?

Does it really matter whether people know much about the Bible or not? For my part, I am convinced that it does matter, though I shall not try to prove the point. Does it really matter whether people have any

clear understanding of their religious faith? Again I am even more deeply certain that it matters very much indeed. A person needs to be aware of where his knowledge ends—where all knowledge must end—and where his faith begins. He must understand the nature of faith so that he can defend it against the honest doubts in his own mind as well as against the arguments of those who will try to shake it. Otherwise his religion will tend either towards superstition or towards apathy, and there will be a resulting multiplication of extreme religious cults side by side with a general indifference towards religion. A strong, sane religious sentiment, on the other hand, can predominate only if there is a sound intellectual basis for its faith so that mind and spirit can function as allies, not as antagonists.

A Foundation for Faith

Are our young people getting such a foundation for their faith in knowledge and reason? I don't think so. In fact, I fear that all but a few are getting no foundation at all, but only vague attitudes and allegiances.

All right, then—if not, why not? The answer to the question is easy: they aren't learning because nobody is teaching them. Well, who ought to be teaching them? Here's where I start stepping on toes.

A child will learn most of what he knows about religion in his home and in his church. How about the homes? There is a phrase that was once so common to be almost a tiresome cliché: "the faith I learned at my mother's knee." Undoubtedly there was much in such faith that was naive, unscientific, irrational. None the less it was a very real thing; it had the moving vitality of life itself, which is also frequently naive, unscientific and irrational.

Parents Evade It

We parents are too prone to evade the difficult task of telling our children what we believe about the reality of the spirit; yet religious teaching at home, one would think, is at least as important as instruction about birds, the bees, and the flowers. But we are so conditioned to delegating our responsibilities to others that I do not have much hope for adequate Biblical or religious instruction in the home.

The Church's Job

The job seems to be up to the church. Well, why not? That is what the church is for—or is it?

I talked with one of my seniors who had shown me knowledge whatsoever of seven out of the ten personalities listed in my test. She happens to belong to my own denomination, Methodist, and I learned from her that she had been active in most of the young people's organizations of her church ever since she was old enough to participate.



Witness For Christ

Lutheran Evangelism Conference

Milwaukee, Wisconsin January 27-30, 1955

Sponsored by the

LUTHERAN EVANGELISM COUNCIL

LUTHERAN EVANGELISM

FOUR MILLION LUTHERANS

Teaching

Them to Observe

To observe all that Christ has commanded. We glory not in what we do, but in what God has done and offers to do. Lutherans believe deeply in the efficacy and centrality of the Means of Grace through which Jesus Christ bestows His redeeming love upon His people, and through which He gives Himself to all believers. Thus evangelism must be predicated on the sovereignty of Almighty God, and upon the reconciling love of Jesus Christ. And so

Together We Kneel

with penitent and believing hearts to receive the assurance of forgiveness and the power of His presence, without which we cannot witness for His glory and for the salvation of souls. Together we rise to go forth to proclaim His death until He comes.

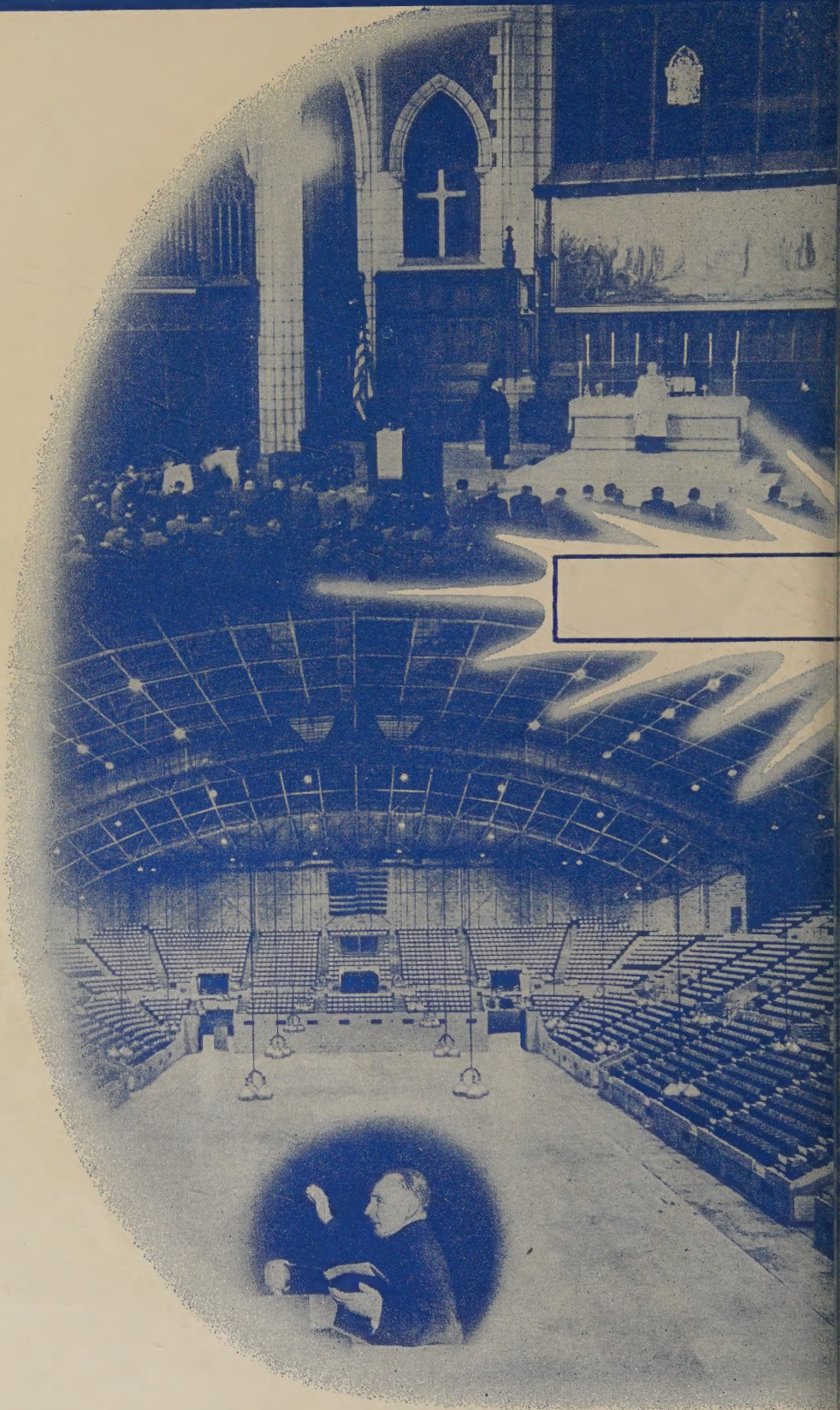
Preaching

the Word of Truth

Someone has said, "Evangelism evolves from belief in God. Belief in God involves us in evangelism." In Lutheran evangelism we are seeking to lead people deeper into God's Word in order that they may go farther as God's witnesses. St. Paul says, "Preach the Word; be urgent in season and out of season." Preaching is more than pedagogy; it is passion. And we are called to preach for decision, expecting things to happen as they did of old. Acts 4:29-31.

Together We Worship

Thirteen thousand people will gather each evening for the mass evangelism meetings in the Milwaukee Arena during the Lutheran Evangelism Conference, January 27-30, 1955. Pray that the faith of believers may be deepened and quickened, and that souls may be won and kept for Christ and His Church.



"Let us witness f

ELISM COUNCIL

TOGETHER IN EVANGELISM



Reaching

People Everywhere

Our Saviour said, "Go ye and make disciples of all nations." Go YE! This means every child of God and every true believer. Lutherans strongly hold to the doctrine of the universal priesthood of all believers. We must minister not to a constituency but to a community, to people for whom Christ died. We must do this with a sense of urgency — as if it were a matter of life and death. It is! For in none other is there salvation. Acts 4:12.

Together We Witness

We go forth with Good News to share Christ and to tell what our Saviour and our Church mean to us. It's the greatest work in the world. May we pray, "Lord, lay some soul upon my heart, and love that soul through me; and may I humbly do my part to win that soul for Thee."

Mobilizing to Evangelize

In Luke 10 Jesus sent forth the seventy, two by two, but first He gave specific instructions in a training session. Today in the Lutheran Church tens of thousands of lay visitors are attending briefing sessions. We study together the "why" and "how" of witnessing. We concentrate not only on who we go TO but Who we go FOR and Who we go WITH. Thus we sit still for a season, get our marching orders and

Together We Advance

for Christ and for people. This picture is symbolical of the emphasis to minister to the community as these men counsel together on how to witness where they are and on how they might demonstrate to all people everywhere that the way of Christ is the only way that works.

Christ...together"



REV. HENRY E. HOSHMAN (A.L.C.)
Chairman, Lutheran Evangelism Council
General Chairman



REV. WILLIAM E. BERG (AUG.)
Vice-Chairman of Council
Chairman, Program Committee



REV. CONRAD M. THOMPSON (S.L.C.)
Secretary-Treasurer of Council
General Chairman, Milwaukee PTR Mission



REV. LLOYD E. JACOBSON (U.L.C.A.)
Co-Chairman, Chairman of Finance



REV. L. T. RILEY (U.L.C.A.)
General Chairman of Local Committee



REV. DONALD T. HANSEN (U.L.C.)
Chairman, Prayer Committee



DR. C. FRANKLIN KOCH (U.L.C.A.)
Chairman, Music Committee



REV. CLIFTON M. WEHE (U.L.C.A.)
Chairman, Publicity Committee



REV. GLEN MIDTHUN (E.L.C.)
Local Chairman, PTR Conference



REV. JOHN T. OUANBECK (L.S.C.)
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REV. ERLAND BORG (AUG.)
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REV. E. HELMUTH STOLZ (A.L.C.)
Chairman, Seating and Arrangements



REV. E. L. MOERKE (U.L.C.A.)
Chairman, Meals Committee



REV. U. GAMS (A.L.C.)
Chairman, Amplification Committee

"WITNESS FOR CHRIST"

Acts 1:8

LUTHERAN EVANGELISM CONFERENCE CONFERENCE PROGRAM

Note: The Sacrament of the Lord's Supper will be observed each morning at 7:30 a. m.

Time	THURSDAY	FRIDAY	SATURDAY	SUNDAY
9:00 to 9:30	Keynote Address Dr. Fredrik A. Schietz	Twenty Prayer Groups with Appointed Leaders		Services in Churches of the Greater Milwaukee Area with Guest Preachers Occupying the Pulpits
9:30 to 10:15	BIBLE HOUR—"WHEN THE HOLY SPIRIT COMES"			
	"He Convicts of Sin" Rev. Gerhard E. Frost	"He Convicts of Righteousness" Rev. Maynard A. Force	"He Convicts of Judgment" Rev. A. J. Engelbrecht	
10:30 to 11:15	CHURCH HOUR—"CHRIST EMPOWERS HIS CHURCH"			
	"Power of the Word" Dr. J. Stensvaag	"Power Through the Sacraments" Dr. Carl Satre	"Power in the Fellowship" Rev. William Larsen	
11:15 to 12:15	PRACTICAL HOUR—"WITNESS FOR CHRIST"			
	Through Area Evangelism Missions (P.T.R.)	Through A Parish Program of Evangelism Through the Year	Through the Organizations	
	Conducted by Department of Evangelism Staff Members			
1:30 to 1:45	DEVOTIONAL SERVICE			
1:45 to 2:30	Ecumenical	FEATURE HOUR Music	Audio-Visual	3:30 p. m. Mass Evangelism Rally Dr. S. E. Engstrom
2:30 to 4:00	"WITNESS WHERE YOU ARE" HOUR Lay Leaders in Charge of Discussion, Assisted by Pastors			
5:30 to 7:30	FELLOWSHIP SUPPERS Demonstration Period on the "How" of Witnessing Conducted by the Departments of Evangelism, Assisted by Parish Pastors and Lay Leaders			
8:00 to 9:15	EVANGELISTIC SERVICES—"WITNESS FOR CHRIST"			Dr. Oscar C. Hanson
	Dr. Charles B. Foelsch	Rev. Nelson W. Trout	Dr. Wilton E. Bergstrand	

Let Us Pray For Power From On High

"It makes me mad as fire," she said to me, "when I think of the time I spent going to Sunday school and then realise how ignorant I am about the Bible and my religion." She expressed the attitude of many students.

Curious as to how an intelligent girl could attend Sunday school for fifteen years and yet know so little about the Bible, I decided to investigate. I secured copies of all Sunday school literature currently in use in my local church from the primary department through classes for young people in their early twenties. This varied mass of material included magazines, folders, monthly and quarterly lesson books, and teachers' manuals. I read it all.

What I Did Not Find

My first and most outstanding impression from this study had to do with what I did not find. I did not find anything at all about the Old Testament. As for the New Testament, I did not find any systematic or consecutive presentation of the teachings of Christ. The life of Christ, so, was revealed, not as a whole, but only in a few dramatic scenes such as the Easter story (all but three of my students, remember, knew about Pontius Pilate). The very foundation of our ethical and religious thinking as it evolved through the Old and New Testaments is virtually ignored.

Moreover—and much more important—I found no defence or explanation of religious faith as such, no basis for a belief in the reality and significance of spiritual experience. My students could have studied all that I had without finding any help in meeting the hard, positivistic dogma that they encounter in much of the thinking today.

The Church Is Being Fooled

The Christian churches are fooling themselves badly. Indeed, if they believe that they can assume an unyielding faith in their young people in an age like our own that is characterised by a widespread scorn of "dualism" and "supernaturalism."

If, then, the lessons provided for our Sunday schools teach little about the Bible or religious doctrine, what, the uninitiated might ask, do they teach? If I may judge from the considerable amount of material that I examined, the answer to that question is simple: they teach sociology, political science, economics, and international relations, all with an assurance of divine authority which makes easy the solution of the most social problems. The Bible, particularly the New Testament, serves largely as a grab bag of arguments for or against whatever current practice or ideology the writer is defending or attacking.

No Real Instruction

Those who concoct these discussions seem never to have realised that a text without its context is a pretext.

The dominant tone of much of this material, too, is argument rather than explanation, indoctrination rather than education, propaganda rather than teaching, all with an assumption of absolute truth.

I talked about this problem with a number of Sunday-school teachers in my own and in other denominations. With an impressive unanimity they expressed disgust with the lesson materials provided. As one teacher put it, "I get sick and tired of teaching my children how to stop all strikes one Sunday and how to ensure universal peace the next. I know I don't know anything about it, and I doubt if the ones who write the lessons know much more." She expressed a general attitude.

What is the Gain and Loss?

If, then, as my investigation indicated, too much Sunday-school literature is directed towards the solution of current problems instead of towards instruction in the Bible other questions follow: Is the resulting satisfaction equal to the cost? What is the loss and what is the gain? These questions, of course, cannot be answered precisely or completely. While undoubtedly a Christian church cannot be indifferent to the social needs of mankind, a major emphasis on the external welfare rather than on the spirit of man, particularly in the religious education of the young, entails grave consequences. The loss involved in such an emphasis, I believe, is heavy. The church is not giving its young people an adequate intellectual foundation for religious thinking.

As for the gain, I have little evidence one way or the other. Most of the sociological discussions I read impressed me as so callow and confused that I cannot imagine their having much effect of any kind, good or bad. Certainly they add little to what the public schools teach, and teach better.

Here is one small bit of evidence of the ineffectiveness of the Sunday-school material provided by my own church. As a Southerner I have been aware for some years of an intensive campaign waged by the Methodist Church against racial segregation in all aspects of our national life. The various types of propaganda devices usually deemed effective—cartoons, photographs, articles, editorials, and lessons—have been employed with relentless repetition. What has been the result of this sustained campaign to end segregation? With some surprise I noted in a recent study of the Negro in American society that throughout this wide land, North, East, South, and West, no more than six hundred and forty Negroes are members of white Methodist congregations. In other words, years of intensive and expensive effort by the church have scarcely affected the practice of racial segregation even in the church itself.

From where I stand, my church seems likely not only to sell its birthright of religious teaching, but also to miss collecting the expected mess of pottage.

(From *The Atlantic Monthly*, December 1950)

THE MONTH AT DANA

Danians Travel 171,000 Miles During the Christmas Holidays



Pictured from left to right are: Alice Nielsen, Steveston, British Columbia; Janice Moen, Lynwood, California; Merete Nielsen, Albany, Georgia; and Peter Smith, Portland, Maine.

Imagine a road long enough to encircle the earth at its equator seven times! The number of miles traveled by Dana students during Christmas vacation would cover such a road and even stretch a little beyond it.

By car, train, bus, plane, and on foot Dana students traveled a grand total of about 171,000 miles or an average of about 680 miles per student. (The Danians who traveled on foot are residents of Blair!) All four corners of the continent are represented at Dana, for there are students on the campus from Maine, Georgia, California and British Columbia.

After a vacation of over two weeks, Danians returned to the campus Tuesday, January 4, in time for morning classes. The next few

weeks will fly too rapidly for many students, as semester exams will begin January 19.

Dana's basketball season has been quite successful so far, with four wins and one loss. Dana won the Alumni Game, Nov. 27, with a score of 64-58. The next game was a loss. Nebraska Wesleyan at Lincoln won 76-43. Since then Dana has played three consecutive winning games: Dec. 4, Sioux Falls College, Sioux Falls, S. Dak., score: 73-69; Dec. 6, Midland College, Fremont, Nebr., 85-82; and Dec. 10, Bethany College, Mankato, Minn., 59-94.

Dana also has a girls' basketball team. Their first game with Tarkio, Dec. 7, was a loss, score: 32-37. Their next game will be played with Concordia, Jan. 15.

Dana's Debate Society has been revived this year. During the 20's and the 30's, debating was very popular on the campus, and Dana's debate team won a number three rating in the 1927 state college championship meet.

The debate team has not attended a meet yet this year. However, three of its members did attend a speech contest at Wayne State Teacher's College, Wayne, Neb. The three were Dick Jensen, a junior from Fremont, Nebr.; Phillip Pagel, a junior from Poy Sippi, Wis.; and Peter Smith, a freshman from Portland, Maine.

Dick and Phillip received excellent ratings at the oral interpretation division; and Peter was rated Good in the extemporaneous speaking division. Of the more than twelve colleges represented at the contest, Dana was the only one to receive two excellent ratings in interpretation.

For the third consecutive year Gunnar Mengers, a senior at Dana, has had a poem accepted for publication in the **Annual Anthology of College Poetry**. Edited by the National Poetry Association of Los Angeles, the **Anthology** is a compilation of the best poetry written by the college men and women of America.

—Merete Nielsen

A Light Given to Guide Us

By Carl Schattauer
Storm Lake, Iowa

ng ago there lived in a small
ge of Austria a poor shoemaker,
ed Otto. He was such a hard
ker that you could hear the
tap, tap" of his little hammer
y in the morning and late at
t.

ough Otto was poor, each night
carefully lighted a treasured
le and put it in the window, be-
e he knew that some wayfarer
ld be glad to know that in this
e he would find a friend.

ne winter every one in the vil-
but Otto was in despair. A
continued war had taken all
young men from the town, and
came bad news from the bat-
eld. Besides that, there was a
ne, and now fever and sickness.
Otto was cheerful. Although
as poorer than ever, he placed
precious candle in his window
y night.

a group of townspeople were
ng one day, someone said, I
I knew Otto's secret! He is
r sad or discouraged, no matter
t happens. He is always as bright
hat candle in his window at
t."

another said, "That's it! Maybe
he candle in his window that
it. Let's light candles in our
lows tonight."

at night was Christmas Eve,
fifty little candles blinked mer-
in the windows where before
e had been only one. Fifty
les were saying, "Welcome,
eler. We may not have much to
g, but what we have we freely
e with you."

le next morning, the villagers
ze to a new world. Snow had
n in the night, and the pure
e blanket covered all the weary
. As the men and women and
ren greeted each other on the
to church, their faces wore
es of new hope.

st then a horse with its rider
ped into the town square, ex-

hausted from a long ride through
the night.

"The war is over! Peace has been
declared! Our men can come home
now!" the rider shouted. Then the
church bells rang out the news, and
the villagers knelt in the snow to
thank God for this wonderful Christ-
mas Day.

"It was the candles," someone
whispered, "let us always light
them in our homes on Christmas
Eve."

This is an old Austrian legend the
truth of which is not known for
sure, but there is another story
about a Light the truth of which is
known for sure. It is this light that
draws us to the Sanctuary of God
to worship. It is this Light about
which your pastor speaks and your
choir sings. It is this Light that was
given to us by God, placed in a
darkened world filled with sin, so
that God's children might be led to
their eternal home.

Otto, the Austrian shoemaker,
placed his candle in the window to
give guidance to the wayfarer and
also needed inspiration for his own
life. God placed His Light in the
world to give guidance to the Chris-
tian as he travels through life wit-
nessing and standing firm upon his
Christian belief.

I would like to tell you more
about this Light.

When Simeon, a servant of the
Lord, was serving in the Temple of
Jerusalem, it was made known unto
him through the power of the Holy
Spirit that he should not see death
until he had seen the long-promised
Messiah. And after the birth of Je-
sus, Mary and Joseph, took their in-
fant son to the Temple for the pre-
sentation, and when Simeon beheld
Him, he was moved by the Holy
Spirit to say:

FOR MINE EYES HAVE SEEN
THY SALVATION WHICH THOU
HAST PREPARED IN THE PRES-
ENCE OF ALL PEOPLES, A

**LIGHT FOR REVELATION TO
THE GENTILES, AND FOR
GLORY TO THY PEOPLE
ISRAEL.**

Luke 2:31-32.

And when the Christ-Child grew
to manhood, He said of Himself,

**I AM THE LIGHT OF THE
WORLD: HE WHO FOLLOWS ME
WILL NOT WALK IN DARK-
NESS, BUT WILL HAVE THE
LIGHT OF LIFE.**

John 8:12.

But Jesus did not stop here. He
not only claimed that he was the
Light of the world, but to all Chris-
tian believers He left this challenge:

**YOU ARE THE LIGHT OF THE
WORLD. A CITY SET ON A HILL
CANNOT BE HID. NOR DO MEN
LIGHT A LAMP AND PUT IT
UNDER A BASKET, BUT ON A
STAND, AND IT GIVES LIGHT
TO ALL IN THE HOUSE.**

Matthew 5:14-15.

That is the message of the Epi-
phany season, in which we are now
worshiping. The Light which God
has placed in our lives is not only to
be followed, but His Light is to be
shared that all might come to their
salvation through the Lord, Jesus
Christ, and enter into the Kingdom
of God.

Just recently in our church, St.
Mark's Lutheran, Storm Lake,
Iowa, we had a very impressive
candlelight service. Each worshiper
had a candle and when he received
the light for his candle, he was to
think of it as the Light of the World
coming into his life for guidance
and inspiration. And when he pass-
ed his light on, he was to think of it
as obedience to the commandment
of Christ when He said:

**LET YOUR LIGHT SO SHINE
BEFORE MEN THAT THEY MAY
SEE OUR GOOD WORKS AND
GIVE GLORY TO YOUR
FATHER WHO IS IN HEAVEN.**

Matthew 5:16

BY THE FIRESIDE

HAPPY NEW YEAR

I do not know, I cannot see,
What God's kind hand prepares for me,
Nor can my glance pierce through the haze
Which covers all my future ways;
But yet I know that o'er it all
Rules he who notes the sparrow's fall.

I know the hand that hath me fed,
And through the year my feet hath led;
I know the everlasting arm
That hath upheld and kept from harm.
I trust him as my God and Guide,
And know that he will still provide.

I know not where his hand shall lead,
Through desert wastes, o'er flowery mead;
Mid tangled thicket set with thorn,
Mid gloom of night or glow of morn;
But still I know my Father's hand
Will bring me to his goodly land.

Farewell, Old Year, with goodness crowned,
A hand divine hath set thy bound.
Welcome the New Year, which shall bring
Fresh blessings from my God and King.
The Old we leave without a tear,
The New we hail without a fear.
—Anonymous.

MY FATHER'S HOUSE

My Father's house has many rooms,
And each is fair;
And some are reached through gather-

ed glooms
By silent stair;
But he keeps house, and makes it home,
Whichever way the children come.

Plenty and peace are everywhere,
His house within;
The rooms are eloquent with prayer;
The songs begin,
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.

The Father's house is surely thine,
Therefore why wait?
His lights of love through darkness shine,
The hour grows late.
Push back the curtain of thy doubt,
And enter—none will cast thee out!

—Marianne Farningham.

NOT A MAGIC FORMULA

When you preach the Gospel beware of preaching it as the religion which explains everything. I suppose that in England, as on the Continent, thousands and thousands of men have despaired of Christianity because they have seen and experienced the atrocities of the war. Confronted with the inexplicable, the religion which they believed to have an explanation for everything collapsed.

For ten years before I left for Africa, I prepared boys for confirmation. After the war some of them came to see me and thanked me for having taught them so definitely that religion

was not a formula for explaining everything. They said it had been teaching which had kept them from discarding Christianity, whereas many others discarded it, not prepared to meet the inexplicable.

Albert Schweitzer—Christianity the religions of The World.

THE LONELY FLOWER

Beside the lordly river, rolling proudly off to sea,
There grows a little flower, that's known to you and me;
A little blushing flower, shed fragrance sweet and pure,
But doomed beside that mighty stream to live and die obscure.

And as that little flower sees the summer fleeting by
It sighs for one true loving look before the time to die,
It cries, I've naught to care for and one cares for me
My life shall pass unnoticed and grave no one shall see.

Oh, dear forsaken flower, you shall not thus despair;
The Friend of all who made you happy in His loving care;
And if He'll not permit you won't glories to unfold,
'Tis just because He loves you more right in the place you hold.

By Robert O. S.

WATCH THE WAY YOU WALK

By Erwin L. McDonald

The way you walk may easily be a matter of life or death.

According to an article in the October 1954 *Automobile Bulletin*, from one half to three fourths of traffic deaths in cities involve pedestrians. Seven out of every ten pedestrians killed are men; three out of five are struck during the hours of darkness; eight or nine out of every ten adult pedestrian fatalities are non-drivers. More than a third of all pedestrians killed are over sixty-five and the great majority are wearing dark clothing when struck.

From this, several safety measures are obvious:

A knowledge of driving apparently helps the pedestrian to stay out of the path of the traffic.

Greater watchfulness and agility are necessary on the part of the pedestrian walking at night than in the daytime.

Light colored clothing or white clothing makes for greater safety after nightfall.

A further factor in pedestrian deaths is jaywalking. This is reported to be a factor in half of the pedestrian deaths. Stepping from behind parked cars and crossing against red lights rank next in pedestrian actions which most often result in death or injury in cities. In rural sections, many pedestrians are killed while walking in the roadway with their backs to traffic.

So, watch the way you walk—it may determine the length of your earthly career!

Father (bending admiringly to baby): "I tell you, he's going to be a great politician."

Mother (surprised and hurt): "Why how can you say that?"

Father: "Because he can babble many things that sound wonderful but mean absolutely nothing."

Coming home one Sunday afternoon with a string of trout, Robbie was suddenly confronted by the local minister. There was no way of escape, but the little boy rose to the occasion. Going to the minister, he said, "Minister, see what thae troots got for nae worms on Sunday?"

In the window of a beauty parlor this sign: "Don't whistle at a girl lying here, she may be your grandmother."

VS AND NOTES

(Continued from page 2)

man; L. O. Sogge, Donald, Vice
man; Clifford Lindgren, Meeting
k, Secretary, and Mr. Viggo Mol-
Camrose, Treasurer.

are happy to report that Miss
ra Kinnan, foreign missionary
er, will be with us during the
er term and fellowship week.
Kinnan has spent two terms serv-
t Ashird Girls School in Northern
anyika, in East Africa.

**Annual Meeting of the Board of
gn Missions** will be held at Dana
ge Conference Room Feb. 15-16.
Executive Committee will meet
10-12 a.m. on the 15th. The var-
committees from 2-4:30 the same
The entire Board will meet at 7
on February 15 and continue
gh the next day.

Troit, Michigan. During the sum-
we had our regular session of
Vacation Bible school with an
raging attendance. Our church
a week of Retreat at our Bass
Bible Camp site. Pastor Axel M.
rsen, our District President, was
guest speaker. He gave Bible
es every morning.

October we had our Spiritual Em-
days when the Rev. Edward
en, Dean of the New York Lu-
m Bible Institute, was our Mis-
r. Much careful work and plan-
by our pastor and the committee
gone into this venture and God
ed us in a definite way. Pastor
en was used by God to bring us
searching messages, which even
are reflected in increased attend-
at our services.

our District convention held in
ement Lutheran Church, Chicago,
ongregation was ably represented
Mrs. Virginia Michaelson and Mr.
Mrs. Peter Romanow. At the

WMS business meeting one of our
members, Mrs. F. Busch, was elected
to serve as secretary of the board. We
know she will fulfill her task there as
well as she does in our local church
work.

A garage was recently built for the
parsonage. It is a much needed and
important addition to our church prop-
erty.

During the Christmas season pro-
grams were rendered by the Women's
Mission Guild, the choir and the Sun-
day school. Many were inspired by the
messages brought to us in the musical
numbers and the spoken word. Our
pastor, the Rev. Oscar E. Johnson, was
kept very busy, but his load was light-
ened by many volunteers who assisted
with the fitting activities which place
the right emphasis on Christmas to
the glory of Christ's name.—Corr.

Protestant Sentenced for Holding Religious Meeting in Home

Rome—Nicola Jezzi, an American
citizen who retired to his native Chi-
eti about a year ago, was sentenced to
a six-day jail term and fined 1,000 lire
by the Chieti District Court for hold-
ing an "unauthorized" meeting of an
Assemblies of God group in his home
there. Chieti is about 100 miles east of
Rome on the Adriatic coast.

Giacomo Rosapepe of Rome, attor-
ney for Italian Protestant bodies who
represented Jezzi in the case, said he
would appeal the sentence to a higher
court.

The court based its ruling on Public
Security Law No. 25, passed during
the Fascist regime in Italy, which re-
quires prior police authorization for
the holding of "public religious meet-
ings."

Mr. Rosapepe contends that Articles
XVII and XIX of Italy's postwar Con-
stitution abrogated the earlier Fascist
police laws and that, in addition, the
meeting was not a public one since it
was held in a private residence.

INVOCATION

Lord, I find You too easily
In the high mountains
And among the flowers;
Beside the still waters,
In the poised and rounded hours.

But to hold You minute by minute
Centred in my being;
In the pressure of daily duty
And the noise of man's nearness—
This is a harder beauty.

Yet I must prove Your presence
In the jealous cities
Where I am bruised on the sharp cor-
ners of Time;
Where You are frozen on the lips of
humanity
And rewarded with crime.

Yes! I will know Your magnificence
Between four walls;
Wings shall beat back the night
And this small room blaze with Eter-
nity—

Lord, let me reflect this light.

Juanita Peirse.

BOOK REVIEWS—

Of Such Is the Kingdom

By Modena M. Studebaker, Brethren
Publ. House, 144 pages, \$1.75.

This is a book of mission stories for
children. There are four stories from
the following countries, India, China,
Nigeria, and Ecuador. The stories are
fresh and interesting. They should be
well suited for telling to your junior
missionary societies and to children a-
bout foreign missions.—J.M.J.

Look to the Light

By Ernestine Hoff Emrick and Ernest
G. Hoff, Brethren Publ. House, 95 pag-
es, \$2.50.

This is a most delightful book. It
has a beautiful picture on every page,
and a short poem. I had one of my
members read it, and she said it was
simply wonderful. There is something
about nature, about children, and God.
The poems are very direct and telling.

—J.M.J.

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TRAVEL TO DENMARK

ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pe Fo
Total synodical budget \$256,668.60		14750.10	83300.00	25000.60	58646.50	7550.00	1542.00	658
Previously acknowledged	101347.97	7799.18	32794.75	10532.26	24262.84	4258.11	1033.12	206
Hamlin, Ia., Priscilla Ladies Aid	25.00	25.00						
Los Angeles, Calif., Olivet Sunday School, \$15 for Elim and \$15 for Oaks Homes	30.00	30.00						
Los Angeles, Calif., Olivet Luth. Church	502.09	40.00	80.00		80.00			30
Sanger, Calif., Mrs. Camilla Andersen of Pella Church, Del Rey	5.00							
Northfield, Minn., St. Peter's Ladies Aid in memory of Loren Jones	3.00				3.00			
St. Paul, Minn., Mrs. Kud Rasmussen, gifts received on 100th birthday, Dec. 10th	20.00				10.00	5.00	5.00	
Coalridge, Mont., Emmaus Sunday School, contents of birthday bank	1.50	1.50						
Westby, Mont., Mr. and Mrs. Geo. Andersen of Daneville Luth. Church	75.00	15.00	10.00		25.00	15.00		
Audubon, Ia., Otto C. Jensen in memory of his wife and daughter	5.00		5.00					
Ord, Nebr., Bethany Luth. Aid	100.00	10.00	30.00		30.00			
La Vern, Calif., Mr. and Mrs. Herman Nelson in memory of Mrs. M. C. J. Engholm, Pasadena, Cassie Georgsen, Pasadena, Mrs. Hans Rasmussen, Brunswick, Nebr., and Mrs. Willie Anderson, Kingsburg, Calif.	4.00				4.00			
Coon Rapids, Ia., Immanuel Luth. Ladies Aid for Elim Home, Elk Horn.	10.00	10.00						
Denmark, Wis., Mr. and Mrs. Robert J. Hansen in memory of departed relatives	10.00	10.00						
Scranton, Ia., First Luth. Church in memory of Leo Seeden	10.00				10.00			
Scranton, Ia., First Luth. Church	100.00	20.00	40.00					
Kenmare, N. Dak., Mrs. L. Larsen of Trinity Luth. Church	25.00		15.00		10.00			
Kenmare, N. D., Mrs. L. Larsen	65.00	10.00		20.00		10.00		
Rockfield, Ia., Spencer Emerson \$1 and Arthur Emerson \$1 in memory of Andrew Laurensen	2.00				2.00			
Sidney, Mont., Mr. and Mrs. Nels Bach in memory of Mrs. Maren Schmidt, Blair, Nebr.	10.00			10.00				
Eugene, Ore., Bethesda Luth. Ladies Aid \$10 for Elim Home and \$10 for Indian Mission	20.00	10.00				10.00		
Petaluma, Calif., Elim Fellowship League in memory of Loren Erlandson, infant who passed away a few weeks after birth	10.00	10.00						
Kansas City, Kan., Dorcas Ladies Aid Society	50.00	50.00						
Piedmont, Calif., Miss Mette Aaskov	10.00				10.00			
Brooklyn, N. Y., Salem Luth. Church	200.00	25.00	80.00	25.00	35.00			
Flaxton, N. D., United Luth. Ladies Aid	10.00	10.00						
Waupaca, Wis., Mrs. Chr's Mortensen in memory of her husband	25.00		25.00					
Spencer, Ia., Bethany Sunday School	72.24	72.24						
Petaluma, Calif., Elim Luth. Church	100.00	10.00	30.00		30.00			
Brooklyn, Wis., Brooklyn Luth. S. S. Christmas program offering	32.25	32.25						
Aurora, Colo., St. Mark's Luth. Church	5.00				5.00			
Coon Rapids, Ia., Immanuel Luth. Church	114.25	14.25	40.00		30.00			
Evan, Minn., Rev. and Mrs. Ernest Grill of St. Matthew Church in memory of Mrs. Grill's brothers, Aleck Rasmussen, Modesto, Calif., and Rudolph Rasmussen, Seattle, Wash.	25.00		10.00	5.00	5.00			
Clifton, Ill., Zion Luth. Church in memory of Mrs. Rev. N. Bentsen	100.00							1
Davey, Nebr., Nazareth Luth. Church	23.00					23.00		
Cordova, Nebr., Our Savior's Luth. Church in memory of Marcus Johnson	10.50	10.50						
Minneapolis, Minn., Dr. and Mrs. Silas Andersen in memory of Mrs. J. K. Larsen	10.00							
Minneapolis, Minn., friends and relatives in memory of Mrs. J. K. Larsen	4.00							
New York, N. Y., National Luth. Council expense account	96.60			96.60				
Atlantic, Ia., St. Paul's Luth. Church	300.00	50.00	100.00		75.00			
Kenmare, N. D., Norma Luth. Ladies Aid of Trinity Church for the two Children's Homes	40.00	40.00						
Rutland, Ia., Trinity Luth. Church	100.00	50.00			50.00			
Humboldt, Ia., Trinity Luth. S. S. Christmas offering	51.73	51.73						
Coalridge, Mont., Emmaus Luth. Church	100.00	10.00	30.00		30.00			
Blair, Nebr., in memory of Mrs. Maren Schmidt from Aage Beck, Johanne Beck and Mr. and Mrs. Holger Nielsen, Corvallis, Ore.	6.00				6.00			
Omaha, Nebr., Pella Luth. Ladies Aid	60.16	10.16	20.00		20.00			
Elk Horn, Ia., Mr. and Mrs. John Rattenborg in memory of Mrs. Katherine Nielsen	2.00				2.00			
Denver, Colo., First Bethany Ladies Aid for Elim Home \$10, for Oaks \$10	20.00	10.00				10.00		
Poy Sippi, Wis., Circle of the English Luth. Church	15.96	5.96			10.00			
Kimballton, Ia., Bethany Ladies Aid	15.00	15.00						
Indianapolis, Ind., First Trinity Ev. Luth. Ladies Aid, for Elim Home, Elk Horn \$10, Indian Mission \$10, Pension Fund \$5	25.00	10.00				10.00		
Indianapolis, Ind., Hansine Jensen of First Trinity Luth. Church, for Elim Home \$5, Indian Mission \$5	10.00	5.00				5.00		
Beresford, S. Dak., in memory of Mrs. Carl Jergensen of Nazareth Church: Mrs. Ebsen, Mrs. Erickson, and Chris Olsen	5.00	5.00						
Beresford, S. Dak., in memory of Mrs. Carl Jergensen: Nazareth Ladies Aid \$5, Nels Thompson, Erick Jensen, Art Steadman and Martin Klostergaard \$4, Town Circle \$2	11.00				11.00			
Dannebrog, Nebr., the Luth. Sunday School, Christmas tree offering \$32.53, contents of Birthday Bank \$7.63	40.16	40.16						
Shelby, Ia., the Luth. S. S. Christmas offering	64.92	64.92						
Warrens, Wis., Eben-Ezer Ladies Aid \$5 each in memory of Mrs. Laura Jorgensen, Warrens, Mrs. Valborg Jensen, Racine and Mrs. Christine Laursen, Warrens	15.00				15.00			
Oaks, Okla., Helping Hand Society	50.00				50.00			
Los Angeles, Calif., D. Miller Andersen of Olivet Church in memory of Mrs. M. Goldbeck, Ruskin, Nebr.	10.00				10.00			
Storm Lake, Ia., St. Mark's Luth. Church	105.00		35.00		35.00			
TOTAL	104315.33	8582.85	33344.75	10688.86	24865.84	4346.11	1038.12	214

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	N.L.C. and L.W.A.	Ger Fo Mis
Budget for 1954-1955		16000.00	15500.00	10000.00	15000.00			36720.00	
Previously acknowledged	69339.29	10089.90	6495.93	8907.64	9242.40	713.82	144.92	33441.68	3
Hamlin, Ia., Priscilla Ladies Aid	25.00	10.00		5.00	10.00				
Hamlin, Ia., Danish Ladies Aid	25.00	10.00		5.00	10.00				
Los Angeles, Calif., Olivet S. S. for the Sudan Leper Colony	10.00				10.00				
Los Angeles, Calif., Olivet S. S.	80.00	20.00	20.00	20.00	20.00				
Selma, Calif., Mrs. Carrie L. Kirkegaard in memory of her husband, Rev. M. L. Kirkegaard	10.00								
Minneapolis, Minn., Immanuel Mission Society	21.00			21.00				10.00	
Ruskin, Nebr., Bethany Sunday School	121.80	40.60	40.60	40.60					
Audubon, Ia., Our Savior's Sunday School	300.00				300.00				

an, Minn., Bethany Ladies Aid Sewing Circle	46.20	15.40	15.40	15.40				
bon, Ia., Otto C. Jensen in memory of his wife and daughter	5.00			5.00				
ne, Wis., Our Savior's Luth. Church	1100.00	62.50	62.50	62.50	62.50		850.00	
tinger, Ia., St. Paul's Luth. Church	813.62	58.33	58.33	58.33	58.33	58.34	463.62	
an, Minn., Bethany Luth. Church	52.89						52.89	
are, N Dak., Mrs. L. Larsen	90.00	22.50	22.50	22.50	22.50			
ey, Calif., Pella Luth. Ladies Aid Society	47.89	11.97	11.97	11.97	11.98			
n, Colo., Adult S. S. class of First Engl. Luth. Church	45.00			45.00				
ne, Ore., Bethesda Luth. Lad'es Aid	60.00	15.00	15.00	15.00	15.00			
on, N. D., United Luth. Ladies Aid	30.00	10.00	10.00	10.00				
an, Ia., Immanuel Luth. Church	230.11						230.11	
Rapids, Ia., Immanuel Luth. Church	38.93						38.93	
r Falls, Ia., Mr. and Mrs. Jens Krogh, Mr. and Mrs. P. C. Hansen and Miss Lydia Hansen in memory of Clifford Larsen	2.00	2.00						
ens, Wis., Ebenezer Luth. Church	37.80						37.80	
neapolis, Minn., friends and relatives in memory of Mrs. J. K. Larsen	40.00	11.00	29.00					
na, Nebr., Pella Luth. Ladies Aid	10.00						10.00	
Horn, Ia., the Men's Club for Parkijuli	127.22		127.22					
Horn, Ia., Mrs. Andrew Petersen for Parkijuli	10.00		10.00					
ng, Wis., Cushing Luth. Church	42.21						42.21	
bon, Ia., Luth. Mission Circle	60.00	20.00	20.00				20.00	
ne, Wis., a group of friends in Immanuel Luth. Church in loving memory of Mrs. N. Bentsen, Edmore, Mich.	21.00			21.00				
rd, Ia., Mr. and Mrs. Oscar Jorth, a Christmas gift	50.00			50.00				
ford, S. Dak., J. W. Jensen and E. Giarborg in memory of Mrs. Carl Jergensen	3.00		3.00					
ford, S. D., in memory of Mrs. Carl Jergensen: Adolph Hansen, Abe Rasmussen, L. J. Steadman, Herb Mangels, Fred Smith, Bernard Fields, Frank Roe, Derrall Clausen, Art Benson, Clara Rasmussen, Adolph Rasmussen, Ed Rasmussen, Evan Rasmussen and Merrill Vindal	14.00	14.00						
aca, Wis., Edith Jensen	10.00		10.00					
aca, Wis., Edith Jensen in memory of Mrs. Emma Engolm. Pasadena, Calif.	10.00			10.00				
brook, Me., Mr. and Mrs. Edward J. Barker in memory of their sister, Mrs. Ruby C. Johnson	5.00		5.00					
TOTAL		72933.96	10413.20	6767.23	9408.76	9854.11	787.16	203.26
								35197.24
								303.00

CHURCH AND SCHOOL DEVELOPMENT DRIVE

	Total Received	Dana Building Fund	Church Extension Fd.
Previously acknowledged	214545.45	128663.55	85881.90
oy, Mont., Mr. and Mrs. Geo. Andersen of Daneville Luth. Church	25.00		25.00
o Valley, Calif., Mr. and Mrs. Theo. A. Jensen in memory of their parents, Mr. and Mrs. Carl Jensen and Mr. and Mrs. Hansen \$10, and their brother-in-law Harvey Peterson \$12.50. All were from Council Bluffs, Ia.	12.50	12.50	
Total	214582.95	128676.05	85906.90

LAUNDRY AND EQUIPMENT AT OAKS, OKLA.

Previously acknowledged	\$421.00
Audubon, Ia., Luth. Mission Circle	10.00
Total	\$431.00

Received with thanks.

Blair, Nebr., Dec. 24, 1954.

H. J. Hansen, Treas.

BOOK REVIEWS

(Continued from page 6)

Making Men

Paul Campbell and Peter Arrow-Books, Inc., 126 pages, \$1.50. This is a book from the Oxford Map or Moral Re-armament point of view. As such it is very practical and will be read with interest.

The Power of God

Samuel M. Shoemaker, Harper and Brothers, 156 pages, \$2.00. The author says that he is sure that the power of God is as available to us as the power of electricity. This gives an idea of the book, which has chapters on personal work and work in the church.

Stewardship Sermons

Pastor of the E.L.C., Augsburg House, 227 pages, \$3.00.

Stewards are sometimes asked to preach on stewardship. In these 20 sermons are found many good suggestions. The sermons are evangelical and not legalistic, which often is the case of stewardship addresses. They are written by 20 different pastors of the Evangelical Lutheran Church, and we believe they will be of interest to

any one who wants suggestions in talking about stewardship.

—J.M.J.

Philippians, Where Life Advances

By Roy L. Laurin, Van Kampen Press, 208 pages, price \$3.00.

The author of this book is a pastor in Pasadena, California. The content of the book is a series of radio talks. They make interesting reading and must have been very interesting to listen to. Anyone doing devotional broadcasting can learn much from this volume. The chapter headings are: 1. The Christian's Source of Life; 2. The Christian's Ideal of Life; 3. The Christian's Object in Life; and 3. The Christian's Peace in Life. The author knows Philippians and knows how to make the epistle live for today. The book evidences keen reasoning. There are many concise and striking statements, such as: "I have learned that all storms blow over"; "We must deal with the past or the past will deal with us"; "Don't bother to give God instructions, just report for duty." The Bible study is faithful to the Scriptures. One can find very little to disagree with and much to appreciate. The content is a

clear and unquestioned tribute to our Lord Jesus Christ.—K. R. Jensen.

Autobiographical Writings of Hans Nielsen Hauge translated by Joel M. Njus, published by Augsburg Publishing House, 160 pages, \$1.50.

Hans Nielsen Hauge, the Norwegian lay preacher of the 18th and 19th century, is not an unfamiliar character in Lutheran circles.

That he might become more widely known is the purpose of the translator and the publisher.

The Lutheran Brotherhood of the E.L.C. has enabled the translator to bring the book before the public.

In a brief chapter the translator gives a sketch of the life of Hans Nielsen Hauge.

In three sections the story of his life, his religious experiences and his travels are recorded by the outstanding lay preacher himself. An appendix of letters, written by prominent men in the Church in Norway at the time of Hauge, testifying to the uprightness of the man, makes a fitting conclusion.

The book will remain a book of interest and importance in circles where personal Christianity is fostered.

—M. Jorgensen.

DANSK NYTAAR NOW REPRINTED

An Annual in the Danish Language, edited by Dr. Paul C. Nyholm.

The first edition of 3500 copies was completely sold out. A new limited edition will be ready within a few days. If you want a copy send your order TODAY.

DANSK NYTAAR 1955 has had an unusually fine reception. Here are some excerpts from press reviews and letters:

JEAN HERSHOLT: Upon my return from the fairy-like flight over the North Pole I received DANSK NYTAAR, and I have immediately acquainted myself with it. This beautiful and interesting annual ought to find its way into all Danish homes in USA and Canada.

LAURITZ MELCHIOR: I will do my part that DANSK NYTAAR may bind our two beloved nations still closer together.

Editor AXEL H. ANDERSEN in "Midwest Scandinavian": It is not too much to say that the present adventure in a Danish language annual is the most extensively qualified in many years.

Editor GEORG STRANDVOLD, "Decorah-Posten": It seems to me that DANSK NYTAAR 1955 is the most complete and in every respect most comprehensive annual that has ever appeared among Danes in America.

Dr. J. CHRISTIAN BAY in "Den danske Pioneer": DANSK NYTAAR will quickly be sold out, as was the case last year.

Editor Svend Petersen in "Danish Brotherhood Magazine": An excellent book.

Editor A. KAMP in "Danmarksposten" (Copenhagen): . . . rich in contents and beautiful.

Dean P. JORGENSEN in "Lutheran Tidings": All who are able to read the Danish language have a treat in store. . . . Cheering it is to experience that our Danish heritage. . . . can bring forth such an array of selections.

MARIE BECK in "Church and Home": "The Year in Denmark" by Anna Nyholm, with lovely illustrations, August Bang's poems and J. C. Bay's story would be sufficient to make me buy the book for myself and others. But there is such a variety of contents that there is something for every taste. You will regret if you are too late and do not get a copy.

Pastor L. SIERSBECK in "The Ansgar Lutheran": For those fortunate people who read Danish, it is doubtful one can find a better purchase for one dollar than DANSK NYTAAR.

Editor PAUL WIKMAN in "Kirke og Folk": . . . a rich and varied content, filled with beautiful illustrations.

Editor CHRIST BRIX, Chicago: DANSK NYTAAR is a brilliant book, crammed with many interesting things, entertaining, enlightening and thought-provoking.

Editor PETER GULDBRANDSEN, Berkeley, Calif.: DANSK NYTAAR 1955 is a bastion for the preservation of the Danish language in America.

Editor N. K. RASMUSSEN, Racine: DANSK NYTAAR should gain entrance into every Danish home in U.S.A.

AXEL M. ANDERSEN in "Den danske Pioneer": DANSK NYTAAR brings vision and inspiration.

AUGUST L. BANG in "Kirken og Hjemmet": D. N. 1954 was good. D.N. 1955 is better.

Pastor ENOK MORTENSEN: "Dansk Nytaar" will again this year become the most widely read book in Danish-American circles.

IDUN ENGBERG in "Luthersk Ugeblad": Something by itself, different from that which we ordinarily get within our Danish-American churches.

Editor P. C. Jensen in "Luthersk Ugeblad": A panorama of the life of Danish immigrants to North America, in the past and in the present.

Use DANSK NYTAAR as a New Year's Present to Your Danish Friends.

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